housebuilding, although here women help, in return for male protection. Women are disregarded here, for in these aspects of movable property, to the formation of which, in the last analysis, they have not ultimately contributed, they receive nothing. On the other hand, in such work as befits their sex, nothing is denied them (even including cereals, for they contribute to the harvest by reaping grain with a sickle and transporting it, on their backs, to the threshing floor.) This notion is linked with the manner of acquiring property through inheritance, purchase or even through force (i.e. blood vengeance)[15]. Property gained in any other way is illegitimate, and as men are the ones who gain it, they have no reason to divide ir or share it with women.

D) Points Regarding Arabic Work on Anti-Sunna Traits (fragmentary):

I hereby review a work in Arabic by Muhammad bin 'Ali bin Brahim Aqibli Amshali al-Susi[16], dated 1342 A.H. (1923-4 A.D.), and published by al-Fatimi ibn Muhammad al-Shagadi. In this work the author exhorts Berbers to give up practices which are irreverent and contrary to the sunna, the Custom of the Prophet, and lists those which are to be condemned, as follows:

1) Irreverent Customs at the 'Ashura:[17] Carnivals. The author rejects all forms of bonfires, of costume and of representation, i.e. imitating animals, birds, old men and old women, as well as the use of obscene words and the wearing of transparent clothes. I have myself seen all this practiced in the Rif[18]. Regarding the use of bonfires, it seems that in the Rif they are lit up to smoke the trees as a possible disinfectant[19].

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764 2) Funeral Rites Contrary to Sunna: the funeral chant invoking the name of God which is started up when the body is lifted up to be taken to the cemetery (and this is done in the Rif) is rejected as bad (sic). A man should not place himself facing Mecca during the funeral prayer (at the grave) (sic); nor should the body be oriented in this direction (sic) nor should its shroud be pierced (in the Rif, in Ibuqquyen, a hold is pierced in the nose of the shroud), nor can a stick be nailed perpendicularly to the grave (this is done in the Rif[20]); and the catching...in the act by someone of the body being buried or of the recitation of the hizb[21] of the Koran is like lighting the three lights in agony.[22]

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[302] [562] [794] [769] 3) Deceits and Frauds in the 'Aid: men should not put henna on their hands and should not shake hands with women, as this is sinful. Getting meals in the mosque is very bad, as are petitions (of gifts) to the imam[23] after the prayer of the 'Aid; and visiting the cemetery on feast days is also bad, as these are days of happiness[23a]. (In the Rif all these practices are observed[24]).

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585 4) Weddings: It is very bad to mark the doors of the house of either the bride or the groom with blood (this is done in the Rif[25]), and so is firing rifle shots in the bride's room on the day that the marriage is consummated[26]; so is touching the bride's clothing, or helping her mount the mule which is to take her to the groom's house, or helping her alight on arrival, or mounting the same animal behind her; and equally bad is someone showing up at the moment of union of the newly married couple or staying so near to them that he can hear them talking. Also, men playing in front of women and women dancing in

798 front of men[27] are also rejected, as are ululations made by the women
585 on behalf of the groom when he enters the bride's room. (In the Bni Hmid[28], the bride is carried on the shoulders of volunteers to the groom's house; she does not, as elsewhere, ride a mule. In the same tribe, on the first day of the 'Aid, the men, on coming out of the mosque, greet the women, who are waiting for them in a line, one by one.)

E) Procedure:

692 Jural proceedings in the Rif are conducted in front of the
623 jma'th, personalized by several individuals (in one qanun, that of the Imhauren of the Aith 'Ari clan, by a triumvirate) who meet daily[29] in a central location known to all; under a large tree (usually carob or wild olive), at some water point, or in the mosque. Here the men come with the iziddjifen, and the old and sick men, to sit in the sun, to talk, and perhaps to take a siesta.

695 Procedure is as follows: the plaintiff comes to the area chosen, and, in most cases, both contestants present themselves there, each explaining his reasons without, however, coming to the central point. If he is a stranger, boys and villagers accompany him to the site and there they give the reason for his presence. Ordinarily the question is apt to be settled amicably right there, if it is not an important one; but if this is not the case, for example, and if one of the parties does not agree, the proceedings are extended somewhat longer, as he might request an evaluation by a specialist in such matters, or offer to provide witnesses[30] or other modes of proof; and he sets the time--or
[623] one of them asks to swear. The jma'th, e.g. all of those men present (not all the men of the village nor even nearly all of them) lets the